IRELANDS Ambition taxed,

THE

PARLIAMENTS Authority vindicated,

IN

A Diſcourſe humbly propoſed unto the ſupreme judicature of the three

NATIONS,

Six Years

Illegally interrupted, and now reſtored by the happy ſeſſion of this preſent

PARLIAMENT.

Printed in the Year 1659.

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WHereas it is credibly reported, that your ſervants and vaſſals in *Ireland*, have not onely laboured with all their ſtrength, to raiſe and increaſe the exorbitant powers of the late Tyrant, but are are alſo ſtill active and deſigning to ſupport and maintain the ſame from its moſt deſerved ruines and deſtructions; to effect which, like State Juglers, they have obſcured their intentions, concealed their deſignes againſt you by a pretended compliance with you. And becauſe to patronize Tyranny in an unmasked garb, would argue them to be murtherers of their Countrey, they ſuggeſt another ground and foundation; whereupon to raiſe and build their quarrel more ſtrongly againſt you, and this we are informed they have done by their mock Commiſſioners, ſent unto you, or unto your Lieutenant Gen. *Fleetwood*. Wherein we cannot but firſt obſerve their high (if not rebellious) preſumption, that ſervants
1. ſhould dare, by deputed Commiſſioners, to treat with their abſolute Lords and Maſters, whoſe duty it had been with halters about their necks, and with a penitential Pſalm in their hearts and tongues, to have prayed and begged as for their lives, your Honours mercy and pardon.

The ſubject matter of their Commiſſion, is ſaid to have an act of
2. indempnity, an act for union, the Arrearages of the Army paid off, and all ſales, bargains, contracts, leaſes, and promiſes for leaſes, had, made, contracted and promiſed ſince fifty three, that is, ſince their Tyrannical Apoſtacy, confirmed, ratified, and ſecured unto them againſt the Common-wealth: all which is as much as to deſire that your mercy ſhould ſubvert your juſtice, and that their rebellions ſhould be the onely ſubjects of your bounty. And whereas all governments in the world do reward ſubjects & puniſh Trayrors, yours in a contradiction to all muſt puniſh thoſe, and reward theſe; & what can be the end of this? but in hopes of immunity and pardon to encourage tumultuous and rebellious ſpirits, until they have wreſted from you all powers either to pardon or to puniſh. 'Tis a moſt experienced truth that *Etſi meliores ſunt quos ducit amor, tamen plures ſunt quos corrigit timor*: little beloved, much feared *Oliver* will hold a Crown faſter then the moſt beloved and leſt dreaded *Richard*; the impreſſions of fear upon the peoples hearts, are beſt characters, whereby to read the laſtingneſs and ſtability of any Government; fear (reſult of power) is the very ſinews, life, ſoul, nay the all of all authorities in the world, and whoſoever indeavours to weaken or leſſen that doth unavoydably deſigne the deſtruction and ſubverſion of theſe: with what impudence and brazen foreheads, dare theſe Common-wealths Apoſtates, appear before your Honours? inſtead of congratulating

ting you thus to expostulate with you, instead of strengthning your power, thus to weaken your hands, and (rather then they will by a penitential resignation of themselves expect your pardon and hope for your mercy) thus to provoke your justice, thus to contemne your authority?

What doth this imply but to transmit rebellion unto their neighbors, and to teach others to do what should not be done, because these will not do what they should: this spark of rebellion will by its native activity (if not suddenly quenched) arise into a flame, which once blazing, will (we dare say) hazzard the drying up of the ditch betwixt them and us, rather then not transfer its destructive and devouring quality upon us; & who knows not *Englands* temper to be the exactest made tinder upon the first touch to kindle any spark of insurrection, rebellions and tumults against you, which the hot headed spirits of the time may but gently strike or let fall amongst us. Therefore we most humbly conceive that it concerns the very life and soul of your authority, not to be imposed upon by your vassals, nor to admit the least capitulation from those who had neither a being, nor a well being, but what they have derived from the indulgence of your soveraign powers. Are they Souldiers? is it not by the word of your Commission? Are they landed men? is it not from your most noble communerative dispositions? and shall these who are the very feet, the most inconsiderable of all your creatures, thus kick against you? shall these declare to the world, that before they will be subject to your commands, they will have your honours to submit unto their wills? shall these represent you more inconsiderable, then parents, then masters, who expect and will have an absolute obedience from children and from servants; where then is the glory of all your former triumphs? hath not *Neptune* himself felt and trembled at the dreadfulness of your power, whose waves have been so often dyed with the blood of your conquered enemies? where are all your martial atchievements since 44 whereby *Scotland* hath been conquered, *Ireland* subdued, and our own nation delivered from the miseries of a bloody and civil war? are you who have been the supremest agents in the grandest actions of the world, now become slaves to your servants and servants unto your slaves? will not those trophies of victory hung in *Westminster* either blush at so great a metamorphosis, or else rejoyce to behold the authors of their captivity themselves thus to be captivated? to invade the enemies country, when he hath invaded the heart of our own territories, seems a policy more full of danger then of safety: and yet rather then the Romans would have the glory of their commonwealths authority, and of their puissant armes darkned with the rumors

mors of being an halfe conquered people, they did attempt and effect it, they who ſcare themſelves with notions of dangers, and inconſiſtencies at home (even unto a diſhonourable comportment with any) do but increaſe and multiply the dangers even at home and abroade, not roughly to handle your private or open enemy, is an invitation of him to abuſe you ſeverely; ſometimes indeed to complement an enemy into his own ruine, may be a ſaving of blood with honour, and a purchaſe of honour without blood, but it is a ſight moſt preposterous to behold the legiſlative power of three Nations through a puſillanimous temper, truckling under the ſtanding obſtinacy of their ſervants, who all the while lie upon their beds either taking their eaſe to expreſs their rebellious confidence or elſe laughing at the lowneſs of your condition to declare their malice againſt your perſons. But that we may more diſcover the vaſt incongruity betwixt your juſtice and their demands, that you ſhould admit of a complyance with your Iriſh *Vaſſals*, upon thoſe their terms, give us leave briefly to touch upon ſome of the propoſals themſelves. Firſt then they expect an act of indempnity, we would gladly know for what
Prop. 1. is it, for ſmall faults? for pardonable crimes? nay is it not for capital offences? and for the higheſt of theſe two? high treaſon it ſelf? have not you enacted it, to proclaim, publiſh, or any way to promote any perſon to be the chief Magiſtrate of *England*, of *Ireland*, &c. ſhall be deemed and adjudged a Traytor and an enemy to the Common-wealth.

And doth not the very ſquare of this law, if applyed to their actions, make them Traytors beyond all meaſure, how then dare their guiltineſs expect? how can your juſtice grant unto them an act of indempnity: which becauſe they have propoſed it indefinitely, and by the priority of its tender, ſuppoſed its neceſſity, logical conſtruction makes it univerſal; that is, for all treaſon, for all Traytors, againſt the Common-wealth, and what is this but to obſcure the glory of your Juſtice and to enervate the ſtrength of your lawes, and to render them weaker then cobwebs, not able to catch either the greater or the little flies. 'Tis confeſſed from the univerſality of a rebellion, juſtice many times ſatisfieth her ſelf with the puniſhment of ſome principal agents, but will never admit a univerſal baniſhment from a Nation, becauſe the crime ſhe muſt puniſh is become univerſal. This were to teach highwaymen, robbers, traytors, and rebels, to juſtifie the wickedneſs of their actions by the multitudes of their perſons, and to conclude themſelves innocent becauſe numerous, let it therefore be conſidered that the end of vindictive Juſtice is to ſtrike a fear of offending into the hearts of all by the terrour of puniſhing a few, according to the rule *pœna ad paucos, metus*

metus ad omnes perveniat: whereunto, if in this so dreadful an Apostasie, you do not proportion your present actions, we are greatly afraid you will betray your own honor, and become unhandsome Executioners of your own Authority.

We acknowledge that Acts of Oblivion, Indempnity, or of Pardon, hath been the practice of all States and Republikes in the world; yet is it not very considerable whether by (as it were) a natural emmanation they proceed from the noble and frank inclinations of their Authors, or forc'd by them who would become the Subjects of, and take (for a time) some advantages by them; for if this last be the mother of them, we are confident they will weaken, not confirm the power; incourage, not prevent designs, and encrease, not sedate the discontented spirits of the people: We might press you with this theological dilemma, that this Apostacy into Rebellion since 53. in your servants, was either evil or not, if evil it is in its own nature punishable, and you stand indispensably obliged by the Laws of God to actuate the punishment; if it be not evil, then the righteousness of your own most desired authority would be question'd, and your friends affections thereby weakned: Nor is there any reason to evade this argument (should we insist thereon) from the difference that is conceived betwixt things purely spiritual, and matters purely civil: For as this or that particular colour is of the same nature, though the subject of its inhesion be stone, wood, or iron, so all evil, or *anomia*, is one and the same in its essentials, only variated by the difference of its subjects, or objects; and if irregularity or evils be in themselves punishable, then all evils innering in any subject, conversant about any object, is so too; for it is a real truth, *a quotenus ad omnea valet consequentia*. But to wave this rugged way of argumentation, and to change the subject of the argument it self, lest while we are discoursing against the universality of an Act of Indempnity, or pardon, we are necessitated to obey your pardon, for the tediousness of our discourse it self. And therefore be pleased to consider the second thing they demand, an Act of Union: Here the arrogancy of your impudent servants ascends an higher degree, (if possible) to over-top your power, and to baffle your prudence; their own guiltiness may seem to apologize (though not wholly excuse) their capitulation with you for an Act of pardon and indempnity, but that these your guilty servants should desire you, who are their Judges and Masters, to adopt them into your family, to imbrace them into the arms of your extraordinarie protection, and vouchsafe them to be the subjects of your chiefest favours, is such a presumption, that even simply to declare it, is a sufficient aggravation of it. *Prop.* 2.

Fur-

Further, is it not a peculiar and soveraign prerogative inseparably annexed to all authorities, to judge unto what societies of men, unto what adjacent countries they will indulge an incorporation, or an union? how durst then your vassals, by such a proposal, attempt to impose that upon you, whereof your selves must be the sole Judges and Authors? it were worthy your consideration to observe who these your creatures are that now are become so arrogant proposers; are they not a multitude of men in arms? are they not your own Mercenary Army? from which abstract that which we call resolution and courage, and they are but a rout of people, an herd of cattel, or rather a silly flock of sheep, very simple and inconsiderable beings, whom we hope you will reduce with as much ease and honour, as you have their fellow-creatures in *England*, whose hands (through your prudence) you have so tyed behind their backs, that they shall never be able (do what they now will or can) to lift them up against the face of your authoritie; with which the Nations (lately desponding to have ever seen the masterie of so unrulie and turbulent a generation) are now revived, and transported to see the *a* Day-star of their libertie, long benighted with the darkness of tyrannie and confusions, once more to arise in this their English Horizon. To conclude then what we have to say in reference to this their second proposal, we admire no less at the arrogancie and simplicitie of the proposers, then *b* *Anacharsis* did amongst the *Grecians*, *imprudentes de imprudentibus judicantes*; (or as *Tertullian*) *non musicos de musicis*; let the Souldier know how to handle his Sword and Pike, let him behave himself valiantlie in the fields of *Mars*, but let him cease to presume that either his dexteritie in the first, or courage in the second, should render him forthwith a Son of *Saturn*, or (if you will) an accomplished States-man.

a See the Army mastered.

b Θαυμάζειν δὲ ἔφη πῶς παρὰ τοῖς Ἕλλησι ἀγωνίζονται μηνοὶ τεχνῖται, κρίνουσι δὲ μὴ τεχνῖται. *Laert. in vita ejus.*

Prop. 3.

3. Let's view their third proposal, which is (said) to have the arrearages of the Army paid off: Oh the humours of these men! the greatness of whose guilt (one would have thought) might justly have lessened, not heightned their demands: we see these your vassals are resolved so strictly to bind the arms of your justice, that you shall not be able to touch them with the hand, or least finger thereof; had their repentance for their degeneration been cordial, they would willinglie have quitted the thoughts of their arrears, in hopes of their pardon, and so have rejoyced in the Redemption of their forfeited lives and fortunes, with the loss of a few undeserted arrears: what therefore is meant by all this? but that they will either have all, (even to the least mite) which they demand from you, or you shall not have any thing from them that

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in justice you ought to command: And this they most significantlie speak in the language of their fourth proposal, that pleads for a confirmation and ratification of all sales, bargains, contracts, leases, and promises for leases, &c. had made, contracted, and promised since 53. against this Commonwealth: had they begged at your Honors hands the confirmation of &c. of all sales, contracts, leases &c. derived from your own authority before 53. they had appeared before your Honors with some face of justice, and some degree of modesty, this might have been interpreted the payment of your servants their due wages, and proper hire, for which (it must be confessed) some have lost their limbs, others their blood, and some their lives. And hereunto the former experience of your heroick and generous tempers might have given unto them an incouragement, your Honors having been no less glorious in the conquests and victories by the Souldier obtained, then by your rewards and medals upon them conferred. But to demand a confirmation of the things afore recited since 53. unto those who were all in actual arms against you, scorning and trampling under their feet the abovementioned Act, as if only set up by a rabble of Boyes to scare Crowes, is no more then in good earnest to ask a justification of tyranny it self, the least appearance whereof beareth so great a deformitie in the eyes of all noble Republike spirits, that they abhor the meanest shadow or remainder thereof, even in things of an indifferent, and (in themselves) of an indulgeable nature. Hence we know that when the spirit of (freedom, that is) a Commonwealth, hath once banished a Tyrant, it demolisheth and defaceth the Statues, images, &c. of the Tyrant (if possibly) to bury in the grave of perpetual darkness all *representations* of so prodigious a *creature*; how then can you tolerate the name, title, power, (and thereby the interest) of the late Tyrants to remain, (and that upon) Record in all Fines, &c. or Deeds inrolled, &c. what more lasting monument can be erected for them, then to admit your Apostate vassals to enjoy their lands by a right derived from them? we omit the fraud and evil practise (as most notorious) in the purchase of those lands, &c. and in the acquiring of those leases, all which will (we hope) hereafter require the justice of an impartial and diligent enquirie, and shall only say with submission unto your wisdome, that as to all purchases, bargains, contracts, leases, &c. since 53. it will be the honour of your justice not to confirm them, there being a Right neither in the Donor to grant, nor in the Donees to receive, and both apparently guiltie of High Treason, only the greatness of their power hath prevented the justness of their attainder. *Prop.* 4.

Having

Having thus briefly glanced upon these four proposals, in the [illegible] place we cannot but observe how subtillie, and with more then *Achitophels* counsel these your servants have bottom'd and laid their design against you. In contending for *C. St.* or *R. P.* the people were observed more cautelous then to shed one drop of blood; and therefore these most seriously, profound, and malignants States-men (designedly waving those interests) have drawn one more common and effectual interest upon the Stage, thereby to affect, close, and invite all those their discording parties and factions against you, (as is easily visible to any diligent *Observator* of the proposals) which can have no other aim or design then either to force you unto a most dishonourable condiscention, or else to attempt open force against you: notwithstanding we are confident, that if you preserve the reputation of your justice in the former, there are many so faithfully devoted unto your service, that rather then they would behold you (the most noble *Assertors* of our Nations Freedome) necessitated by your most contemptible servants to act any thing unlike yourselves, would hazard all to secure you against the second.

It is the most ambitious desires of all true English men, that neither [illegible] Ecclesiastes, (unless upon a true Roman accompt) wherein your servants shall sit at the Table, and you (their absolute Sovereign Lords and Masters) with *Trenchers* in your hands, attend and wait upon them.

It will suffice, if you make all your Rebellious Apostates to know so much of your Authority, that (without any further disputes) they may both hope for your clemency, and also dread your justice, for the most impartial preservation of both. These lines are now presented unto [illegible] by the most unanimous consent of many obliged to owe you, faithful to serve you, and ready upon all occasions to honour (and die for) you.

FINIS.

Hib. 7. 65. 18

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The subject matter of their Commission, is said to have an act of 2. indempnity, an act for union, the Arrearages of the Army paid off, and all sales, bargains, contracts, leases, and promises for leases, had, made, contracted and promised since fifty three, that is, since their Tyrannical Apostacy, confirmed, ratified, and secured unto them against the Common-wealth: all which is as much as to desire that your mercy should subvert your justice, and that their rebellions should be the onely subjects of your bounty. And whereas all governments in the world do reward subjects & punish Traytors, yours in a contradiction to all must punish those, and reward these; & what can be the end of this, but in hopes of immunity and pardon to encourage tumultuous and rebellious spirits, until they have wrested from you all powers either to pardon or to punish. 'Tis a most experienced truth that *Etsi meliores sunt quos diligit amor, tamen plures sunt quos corrigit timor*: little beloved, much feared *Oliver* will hold a Crown faster then the most beloved and lest dreaded *Richard*; the impressions of fear upon the peoples hearts, are best characters, whereby to read the lastingness and stability of any Government; fear (result of power) is the very sinews, life, soul, nay the all of all authorities in the world, and whosoever indeavours to weaken or lessen that doth unavoydably designe the destruction and subversion of these: with what impudence and brazen foreheads, dare these Commonwealths Apostates, appear before your Honours? instead of congratulating

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ring you thus to expostulate with yo , instead of strengthning your power, thus to weaken your hands, and (rather then they will by a penitential resignation of themselves expect your pardon and hope for your mercy) thus to provoke your justice, thus to contemne your authority?

What doth this imply but to transmit rebellion unto their neighbors, and to teach others to do what should not be done, because these will not do what they should: this spark of rebellion will by its native activity (if not suddenly quenched) arise into a flame, which once blazing will (we dare say) hazzard the drying up of the ditch betwixt them and us, rather then not transfer its destructive and devouring quality upon us: & who knows not *England*'s temper to be the exactest made tinder upon the first touch to kindle any spark of insurrection, rebellions and tumults against you, which the hot headed spirits of the time may but gently strike or let fall amongst us. Therefore we most humbly conceive that it concerns the very life and soul of your authority, not to be imposed upon by your vassals, nor to admit the least capitulation from those who had neither a being, nor a well being, but what they have derived from the indulgence of your soveraign powers. Are they Souldiers? is it not by the word of your Commission? Are they landed men? is it not from your most noble commemorative dispositions? and shall these who are the very feet, the most inconsiderable of all your creatures, thus kick against you? shall these declare to the world, that before they will be subject to your commands, they will have your honours to submit unto their wills? shall these represent you more inconsiderable, then priests, then masters, who expect and will have an absolute obedience from children and from servants; where then is the glory of all your former triumphs? hath not *Neptune* himself felt and trembled at the dreadfulness of your power, whose waves have been so often dyed with the blood of your conquered enemies? where are all your martial atchievements since 44 whereby *Scotland* hath been conquered, *Ireland* subdued, and your own nation delivered from the miseries of a bloody and civil war? are you who have been the supreme agents in the grandest actions of the world, now become slaves to your servants and servants into your slaves? will not those trophies of victory hung in *Westminster* either blush at so great a metamorphosis, or else rejoyce to behold the authors of their captivity themselves thus to be captivated? to invade the enemies country, when he hath invaded the heart of our own territories, seems a policy more full of danger then of safety: and yet rather then the Romans would have the glory of their commonwealths authority, and of their puissant armes darkned with the rumors

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metus ad omnes perveniat: whereunto, if in this so dreadful an Apostasie, you do not proportion your present actions, we are greatly afraid you will betray your own honor, and become unhandsome Executioners of your own Authority.

We acknowledge that Acts of Oblivion, Indempnity, or of Pardon, hath been the practice of all States and Republikes in the world; yet is it not very considerable whether by (as it were) a natural emmanation they proceed from the noble and frank inclinations of their Authors, or forc'd by them who would become the Subjects of, and take (for a time) some advantages by them; for if this last be the mother of them, we are confident they will weaken, not confirm the power; incourage, not prevent designs, and encrease, not sedate the discontented spirits of the people: We might press you with this theological dilemma, that this Apostacy into Rebellion since 53. in your servants, was either evil or not, if evil it is in its own nature punishable, and you stand indispensably obliged by the Laws of God to actuate the punishment; if it be not evil, then the righteousness of your own most desired authority would be question'd, and your friends affections thereby weakned: Nor is there any reason to evade this argument (should we insist thereon) from the difference that is conceived betwixt things purely spiritual, and matters purely civil: For as this or that particular colour is of the same nature, though the subject of its inhesion be stone, wood, or iron, so all evil, or *anomia*, is one and the same in its essentials, only variated by the difference of its subjects, or objects; and if irregularity or evils be in themselves punishable, then all evils inhering in any subject, conversant about any object, is so too; for it is a real truth, *a quotenus ad omnea valet consequentia*. But to wave this rugged way of argumentation, and to change the subject of the argument it self, lest while we are discoursing against the universality of an Act of Indempnity, or pardon, we are necessitated to obey your pardon, for the tediousness of our discourse it self. And therefore be pleased to consider the second thing they demand, an Act of Union: Here the arrogancy of your impudent servants ascends an higher degree, (if possible) to over-top your power, and to baffle your prudence; their own guiltiness may seem to apologize (though not wholly excuse) their capitulation with you for an Act of pardon and indempnity, but that these your guilty servants should desire you, who are their Judges and Masters, to adopt them into your family, to imbrace them into the arms of your extraordinarie protection, and vouchsafe them to be the subjects of your chiefest favours, is such a presumption, that even simply to declare it, is a sufficient aggravation of it. *Prop.*

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Further, is it not a peculiar and soveraign prerogative inseparably annexed to all authorities, to judge unto what societies of men, unto what adjacent countries they will indulge an incorporation, or an union? how durst then your vassals, by such a proposal, attempt to impose that upon you, whereof your selves must be the sole Judges and Authors? it were worthy your consideration to observe who these your creatures are that now are become so arrogant proposers; are they not a multitude of men in arms? are they not your own Mercenary Army? from which abstract that which we call resolution and courage, and they are but a rout of people, an herd of cattel; or rather a silly flock of sheep, very simple and inconsiderable beings, whom we hope you will reduce with as much ease and honour, as you have their fellow-creatures in *England*, whose hands (through your prudence) you have so tyed behind their backs, that they shall never be able (do what they now will or can) to lift them up against the face of your authoritie; with which the Nations (lately desponding to have ever seen the masterie of so unrulie and turbulent a generation) are now revived, and transported to see the *a* Day-star of their libertie, long benighted with the darkness of tyrannie and confusions, once more to arise in this their English Horizon. To conclude then what we have to say in reference to this their second proposal, we admire no less at the arrogancie and simplicitie of the proposers, then *b* *Anacharsis* did amongst the *Grecians*, *imprudentes de imprudentibus judicantes*; (or as *Tertullian*) *non musicos de musicis*, let the Souldier know how to handle his Sword and Pike, let him behave himself valiantlie in the fields of *Mars*, but let him cease to presume that either his dexteritie in the first, or courage in the second, should render him forthwith a Son of *Saturn*, or (if you will) an accomplished States-man.

a See the Army mastered.

b Θαυμάζειν δὲ ἔφη πῶς παρὰ τοῖς Ἕλλησι ἀγωνίζονται μὲν οἱ τεχνῖται, κρίνουσι δὲ μὴ τεχνῖται. *Laert. in vita ejus.*

Prop. 3.

3. Let's view their third proposal, which is (said) to have the arrearages of the Army paid off: Oh the humours of these men! the greatness of whose guilt (one would have thought) might justly have lessened, not heightened their demands: we see these your vassals are resolved so strictly to bind the arms of your justice, that you shall not be able to touch them with the hand, or least finger thereof; had their repentance for their degeneration been cordial, they would willinglie have quitted the thoughts of their arrears, in hopes of their pardon, and so have rejoyced in the Redemption of their forfeited lives and fortunes, with the loss of a few undeserted arrears: what therefore is meant by all this? but that they will either have all, (even to the least mite) which they demand from you, or you shall not have any thing from them that

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in justice you ought to command. And this they most significantlie speak in the language of their fourth proposal, that pleads for a confirmation and ratification of all sales, bargains, contracts, leases, and promises for leases, &c. had made, contracted, and promised since 53. against this Commonwealth: had they begged at your Honors hands the confirmation of &c. of all sales, contracts, leases &c. derived from your own authority before 53. they had appeared before your Honors with some face of justice, and some degree of modesty, this might have been interpreted the payment of your servants their due wages, and proper hire, for which (it must be confessed) some have lost their limbs, others their blood, and some their lives. And hereunto the former experience of your heroick and generous tempers might have given unto them an incouragement, your Honors having been no less glorious in the conquests and victories by the Souldier obtained, then by your rewards and medals upon them conferred. But to demand a confirmation of the things afore recited since 53. unto those who were all in actual arms against you, scorning and trampling under their feet the abovementioned Act, as if only set up by a rabble of Boyes to scare Crowes, is no more then in good earnest to ask a justification of tyranny it self, the least appearance whereof beareth so great a deformitie in the eyes of all noble Republike spirits, that they abhor the meanest shadow or remainder thereof, even in things of an indifferent, and (in themselves) of an indulgeable nature: Hence we know that when the spirit of (freedom, that is) a Commonwealth, hath once banished a Tyrant, it demolisheth and defaceth the Statues, images, &c. of the Tyrant (if possibly) to bury in the grave of perpetual darkness all *representations* of so prodigious a *creature*; how then can you tolerate the name, title, power, (and thereby the interest) of the late Tyrans to remain, (and that upon) Record in all Fines, &c. or Deeds inrolled, &c. what more lasting monument can be erected for them, then to admit your Apostate vassals to enjoy their lands by a right derived from them? we omit the fraud and evil practise (as most notorious) in the purchase of those lands, &c. and in the acquiring of those leases, all which will (we hope) hereafter require the justice of an impartial and diligent enquirie, and shall only say with submission unto your wisdome, that as to all purchases, bargains, contracts, leases, &c. since 53. it will be the honour of your justice not to confirm them, there being a Right neither in the Donor to grant, nor in the Donees to receive, and both apparently guiltie of High Treason, only the greatness of their power hath prevented the justness of their attaiader. Prop. 4.

Having

Further, is it not a peculiar and soveraign prerogative inseparably annexed to all authorities, to judge unto what societies of men, unto what adjacent countries they will indulge an incorporation, or an union? how durst then your vassals, by such a proposal, attempt to impose that upon you, whereof your selves must be the sole Judges and Authors? it were worthy your consideration to observe who these your creatures are that now are become so arrogant proposers; are they not a multitude of men in arms? are they not your own Mercenary Army? from which abstract that which we call resolution and courage, and they are but a rout of people, an herd of cattel; or rather a silly flock of sheep, very simple and inconsiderable beings, whom we hope you will reduce with as much ease and honour, as you have their fellow-creatures in *England*, whose hands (through your prudence) you have so tyed behind their backs, that they shall never be able (do what they now will or can) to lift them up against the face of your authority; with which the Nations (lately desponding to have ever seen the mastery of so unruly and turbulent a generation) are now revived, and transported to see the *a* Day-star of their libertie long benighted with the darkness of tyrannie and confusions, once more to arise in this their English Horizon. To conclude then what we have to say in reference to this their second proposal, we admire no less at the arrogancie and simplicitie of the proposers, then *b Anacharsis* did amongst the *Grecians*, *imprudentes de imprudentibus judicantes*; (or as *Tertullian*) *non musicos de musicis*, let the Souldier know how to handle his Sword and Pike, let him behave himself valiantlie in the fields of *Mars*; but let him cease to presume that either his dexteritie in the first, or courage in the second, should render him forthwith a Son of *Saturn*, or (if you will) an accomplished States-man.

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Having

Having thus briefly glanced upon these four proposals, in the last place we cannot but observe how subtillie, and with more then *Achitophels* counsel these your servants have bottom'd and laid their design against you. In contending for *C. Sr.* or *R. P.* the people were observed more cautelous then to shed one drop of blood; and therefore these most seriously, profound, and malignants States-men (designedly waving those interests) have drawn one more common and effectual interest upon the Stage, thereby to affect, close, and invite all those their discording parties and factions against you, (as is easily visible to any diligent *Observator* of the proposals) which can have no other aim or design then either to force you unto a most dishonourable condiscention, or else to attempt open force against you: notwithstanding we are confident, that if you preserve the reputation of your justice in the former, there are many so faithfully devoted unto your service, that rather then they would behold you (the most noble *Asserters* of our Nations Freedome) necessitated by your most contemptible servants to act any thing unlike your selves, would hazard all to secure you against the second.

It is the most ambitious desires of all true English men, that neither by your fears, nor by your lenity, you should introduce those *Saturnalia* Feasts, (unless upon a true Roman accompt) wherein your servants shall sit at the Table, and you (their absolute Soveraign Lords and Masters) with *Trenchers* in your hands, attend and wait upon them.

It will suffice, if you make all your Rebellious Apostates to know so much of your Authority, that (without any further disputes) they may both hope for your clemency, and also dread your justice, for the most impartial preservation of both. These lines are now presented unto publike view, by the most unanimous consent of many obliged to own you, faithful to serve you, and ready upon all occasions to honour (and die for) you.

FINIS.